informed and being able to judge for himself, he would by asking his way from village to village arrive at last at Gandhara,—in exactly the same manner does a man who meets with a teacher to inform him, obtain the true know-
ledge. > For him there is only delay so long as he is not delivered (from the body) ; then he will be perfect".

" (3) That which is the subtle essence, in it all that exists has its self. It is the True. It is the Self, and thou, 0 Swetaketu, art it." " Please, sir, inform me still more " said the son. " Be it so, my child ", the father replied. Sankara explains the simile in this section as follows:

cc A man was carried away by robbers from his own country.
After his eyes had been covered, he was taken to a forest full of terror
and dangers arising" from tigers, robbers, etc. Not knowing where
he was and suffering from hunger and thirst, he began to cry, wishing
to be delivered from his bands. Then a man took pity on him and
removed his bands, and when he had returned to his home, he was
happy. Next follows the application. Our real home is the true *(Sat)*»
the Self of the world. The forest into which we are driven is the body,
made of the three elements, fire, water, earth, consisting of blood,
flesh, bones, etc., and liable to cold, heat, and many other evils. The
bands with which our eyes are covered are our desires for many things,
real or unreal, such as wife, children, cattle, •*etc.,* while the robbers
by whom we are driven into the forest are our good and evil deeds.
Then, we cry and say : " *1* am the son of so and so, these are my re-
latives, I am happy, I am miserable. I am: foolish, I am wise, I am just,
I am born, I am dead, I am old, I am wretched, my son is dead, my
fortune is gone, I am undone, how shall I

live, where shall I go, who
"will save me ? " These and hundreds and
thousands of other evils
are the bands which blind us. Then, owing
to some supererogatory
good works we may have done, we
suddenly meet a man who knows
the Self'of Brahman, whose own bands
have been broken, who takes
pity on us and shows us the way to see the
evil which attaches to all
.that we love in this world. We then
withdraw ourselves from all
worldly pleasures. We learn that we are not
mere creatures of the
world, the son of so and so, *etc.,* but that
we are tha^ which is the *True*
(Sat). The bands of our ignorance and
blindness are removed, and
like the man of Gandhara, we arrive at our
own home, the Self or the
True. Then we are happy and blessed".